

CONFIDENTIAL.]

[No. 44 of 1898.]

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 29th October 1898.

CONTENTS:

	Page.		Page.
I.—FOREIGN POLITICS.		(g)—Railways and communications, including canals and irrigation—	
Nil.		State of the embankments in the Ulubaria sub-division of the Howrah district ...	965
II.—HOME ADMINISTRATION.		An embankment wanted in the Howrah district ...	ib.
(a)—Police—		Bad condition of a road in the Ulubaria sub-division ...	966
The <i>dafadar</i> system in the Faridpur district ...	963	Bad condition of the roads in a village in the Howrah district ...	ib.
Oppression in connection with the collection of the <i>chaukidari</i> tax ...	ib.	(A)—General—	
(b)—Working of the Courts—		Mr. Manisty and Roy Kailas Chandra Das Bahadur ...	966
The transfer of a Deputy Magistrate ...	963	Sir John Woodburn ...	968
Maulvi Fazlal Karim ...	ib.	Mr. Badshah ...	ib.
(c)—Jails—		III.—LEGISLATIVE.	
Nil.		Nil.	
(d)—Education—		IV.—NATIVE STATES.	
The Principalship of the Krishnagar College ...	964	Nil.	
The new rules relating to the Sibpur Engineering College ...	ib.	V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.	
(e)—Local Self-Government and Municipal Administration—		Nil.	
Corruption in the Howrah Municipality ...	964	VI.—MISCELLANEOUS.	
Monkey-killing at Puri ...	965	An invocation to the goddess Durga ...	969
(f)—Questions affecting the land—		URIA PAPERS.	
Zamindari oppression in the Nadia district ...	965	Nil.	
		ASSAM PAPERS.	
		Nil.	

LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.					
<i>Weekly.</i>					
1	"Bangavasi" ...	Calcutta	25,000	22nd October 1898.	
2	"Basumati" ...	Ditto	15,000	20th ditto.	
3	"Hitaishi" ...	Ditto	800		
4	"Hitavadi" ...	Ditto	About 4,000	21st ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto	1,600	21st ditto.	
6	"Samay" ...	Ditto	3,000	21st ditto.	
7	"Sanjivani" ...	Ditto	3,000	22nd ditto.	
8	"Som Prakash" ...	Ditto	1,000	24th ditto.	
9	"Sulabh Samachar" ...	Ditto	.....	
<i>Daily.</i>					
1	"Banga Vidya Prakashika" ...	Calcutta	200		
2	"Dainik-o-Samachar Chandrika." ...	Ditto	1,000		
3	"Samvad Prabhakar" ...	Ditto	2,000		
4	"Samvad Purnachandrodaya" ...	Ditto	200		
HINDI.					
<i>Fortnightly.</i>					
1	"Marwari Gazette" ...	Calcutta	400		
<i>Weekly.</i>					
1	"Hindi Bangavasi" ...	Calcutta	6,500		
<i>Daily.</i>					
1	"Bharat Mitra" ...	Calcutta	.....	
PERSIAN.					
<i>Weekly.</i>					
1	"Hablul Mateen" ...	Calcutta	.....	
2	"Mefta-hur-safar" ...	Ditto	.....	
URDU.					
<i>Weekly.</i>					
1	"Darussaltanat and Urdu Guide." ...	Calcutta	320		
2	"General and Gauharisafi" ...	Ditto	330		
<i>Tri-weekly.</i>					
1	"Nusrat-ul-Islam" ...	Calcutta	.....	
BENGALI.					
BURDWAN DIVISION.					
<i>Fortnightly.</i>					
1	"Ulubaria Darpan" ...	Ulubaria	.....	17th October 1898.	
<i>Weekly.</i>					
1	"Bankura Darpan" ...	Bankura	572		
2	"Burdwan Sanjivani" ...	Burdwan	240		
3	"Chinsura Vartavaha" ...	Chinsura	400		
4	"Education Gazette" ...	Hooghly	1,350		
5	"Pallivasi" ...	Kalna	475	19th October 1898.	
BENGALI.					
PRESIDENCY DIVISION.					
<i>Weekly.</i>					
1	"Murshidabad Hitaishi" ...	Murshidabad	655	19th October 1898.	
2	"Pratihar" ...	Ditto	603		

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	URIYA.	ORISSA DIVISION.			
	<i>Weekly.</i>				
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....		This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
2	"Samvad Vahika" ...	Balasore ...	150		
3	"Uriya and Navasamvad" ...	Ditto ..	309		
4	"Utkal Dipika" ...	Cuttack ...	400		
	HINDI.	PATNA DIVISION.			
	<i>Monthly.</i>				
1	"Bihar Bandhu" ...	Bankipur ...	About 600		
	URDU.				
	<i>Weekly.</i>				
1	"Al Punch" ...	Bankipur ...	500		
2	"Gaya Punch" ...	Gaya ...	400		
	BENGALI.	RAJSHAHI DIVISION.			
	<i>Weekly.</i>				
1	"Hindu Ranjika" ...	Boalia, Rajshahi ..	243	19th October 1898.	This paper is not regularly published for want of type.
2	"Kangal" ...	Cooch Behar ...	.....	19th ditto.	
3	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	180	20th ditto.	
	HINDI.				
	<i>Monthly.</i>				
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	.....	
	BENGALI.	DACCA DIVISION.			
	<i>Fortnightly.</i>				
1	"Faridpur Hitaishini" ...	Faridpur ...	755		
2	"Kasipur Nivasi" ...	Kasipur, Barisal ..	316		
	<i>Weekly.</i>				
1	"Barisal Hitaishi" ...	Barisal ...	300		
2	"Charu Mihir" ...	Mymensingh ...	900		
3	"Dacca Prakash" ...	Dacca ...	2,400		
4	"Sanjay" ...	Faridpur ...	.....	
5	"Saraswat Patra" ...	Dacca ...	At out 500	18th October 1893.	
	ENGLISH AND BENGALI.				
	<i>Weekly.</i>				
1	"Dacca Gazette" ...	Dacca ...	500		
	BENGALI.	CHITTAGONG DIVISION			
	<i>Fortnightly.</i>				
1	"Tripura Hitaishi" ...	Comilla ...	450		
	<i>Weekly.</i>				
1	"Sansodhini" ...	Commilla ...	120		
	BENGALI.	ASSAM.			
	<i>Fortnightly.</i>				
1	"Paridarsak" ...	Sylhet ...	.....	
2	"Silchar" ...	Silchar, Cachar ...	340		

II.—HOME ADMINISTRATION.

(a)—Police.

THE *Mihir-o-Sudhakar* of the 21st October complains of the hardship to which the people residing within the jurisdiction of the Pangsa thana in the Faridpur district have been subjected by the appointment of a *dafadar*, on a salary of Rs. 6 a month, over every 10 *chaukidars*, to supervise the work of the latter. The work for which the *dafadars* have been appointed is already done by the villagers themselves and the *panchayets*, who report to the Sub-divisional Officer every neglect of duty on the part of the *chaukidars*. There was, therefore, no necessity for appointing supervisors, who draw six rupees a month each, and do nothing besides writing out diaries and never stir out of their homes. It is hoped the Commissioner of the Division will see his way to relieve the villagers of an addition to the *chaukidari* tax which they find too heavy to bear. Either the posts of *dafadars* should be abolished, or their salaries should be met from savings effected by reducing the number of *chaukidars*.

MIHIR-O-SUDHAKAR,
Oct. 21st, 1898.

2. A correspondent of the *Hitavadi* of the 21st October writes that, on the 7th October last, he saw a man beating another on the public road in Amlajorha in the Bankura district. On enquiry he learnt that the man who was being beaten was a poor villager, Kalê Dom by name, and his oppressor, a collector of the *chaukidari* tax. Kalê Dom having failed to pay the tax, Rakhal Mukharji, the tax-collector, took away a brass utensil belonging to him. The man paid six pice, the tax due from him, but still the utensil was not returned to him. Six pice more was demanded from him as a fine, and on his declining to pay that amount, he was beaten.

HITAVADI,
Oct. 21st, 1898.

(b)—Working of the Courts.

3. The *Murshidabad Hitaishi* of the 19th October says that the people of Berhampore have been much grieved at the transfer of their popular Deputy Magistrate, Babu Upendra Chandra Majumdar. They lived very happily under him, and would have liked his stay in their midst for a longer period. The Collector, it is rumoured, asked Government to keep Babu Upendra Nath in Berhampore, but Government did not see its way to comply with his request. Babu Upendra Nath is a perfect gentleman and a good judicial officer.

MURSHIDABAD
HITAISHI,
Oct. 19th, 1898.

4. The *Hitavadi* of the 21st October has the following about Maulvi Fazlal Karim:—

HITAVADI,
Oct. 21st, 1898.

Maulvi Fazlal Karim. The Maulvi once got off with a slight punishment for his oppression and *zulm*. The authorities held a private enquiry and transferred the Maulvi. But this did not satisfy the public. We asked the Government to hold a public enquiry into the Maulvi's doings, and we are sure that if any of the serious charges preferred against him had been proved against any other man, he would have rotted in jail. Mr. Luttmann-Johnson backed the Maulvi, and the Maulvi got off scot-free. We shall be glad if no such thing occurs again.

If it is true that the Munshiganj public have memorialised against the Maulvi, we have every hope that Sir John Woodburn will protect the innocent people. The Maulvi has, by his strange doings, disgraced the Bench; and serious charges have been preferred against him. It is desirable that a public enquiry should be made into his conduct. If an enquiry establishes his innocence, let us be made to apologise and let the statements and proofs, on the force of which we have written against him, be proved incorrect. Let the Maulvi's innocence be proved by all means.

The Maulvi should be brought to his senses. Suspecting the *mukhtars* to be at the root of all mischief, he is ill-treating them in every way, and it has become impossible for them to practise in his Court consistently with self-respect. The manner in which he is expressing himself in Court shows that the *mukhtars* run the risk of falling into some scrape or peril. The Maulvi addresses the *mukhtars* and witnesses in the uncomplimentary form "बूढ़ा".

Discourteous speech has, in fact, become habitual with him. The Maulvi once told the mukhtars that he would deal hard with them. He is, it seems, carrying out that threat. Some mukhtars have given up practising in his Court.

On the 19th September last the Maulvi passed the following verbal order:—"As many mukhtars are seen disturbing the peace of the Court with talk and laughter, none but mukhtars appearing for the parties in a case shall be allowed to be present during its hearing." When did the Maulvi find mukhtars disturbing the peace of the Court in the way in which they are said to disturb it? May we also ask him to quote the section of the law which empowers him to pass such an order? Will he put his order in writing? We ask the Maulvi to read section 352 of the Criminal Procedure Code, which runs as follows:—

"The place in which any Criminal Court is held for the purpose of enquiring into or trying any offence, shall be deemed an open Court, to which the public generally may have access, so far as the same can conveniently contain them."

One day a mukhtar quoted from the Indian Law Reports, Calcutta Series. The Maulvi accosted him as follows:—"I know the precedents long since. Which mukhtar is quoting these precedents? He is parading his learning." This is how the Maulvi is conducting himself.

(d)—Education.

BASUMATI,
Oct. 20th, 1898.

5. The *Basumati* of the 20th October hopes that some one of the many native graduates of English Universities, now in the Education Service, will be appointed to the Principalship of the Krishnagar College, which has fallen vacant by the death of Mr. Livingstone. The names of Dr. P. K. Ray, Babu Fani Bhusan Mukharji, Babu Manmohan Ghosh, Babu Jogendra Nath Das Gupta and Babu Devendra Nath Mallik may be mentioned in this connection.

HITAVADI,
Oct. 21st, 1898.

6. The *Hitavadi* of the 21st October complains of the new rules regarding the Sibpur Engineering College. According to these rules, applications for admission into the Engineering and the Apprentice Department should be accompanied with a registration fee of one rupee, which will not be refunded even if the applicant fails to get admitted. The fee of the Engineering Department has been raised from Rs. 8 to Rs. 10 per month, and the students of the Apprentice Department, with the exception of those whose names are on the roll of free and half-free students, will have to pay a fee of Rs. 3 per month. The Government's new rules regarding the Rurki College have caused the public great inconvenience, and the new rules relating to the Sibpur Engineering College are sure to increase the fear in the public mind. The impression is gaining ground that the authorities do not like to see natives enter the Engineering Department.

(e)—Local Self-Government and Municipal Administration.

HITAVADI,
Oct. 21st, 1898.

7. The *Hitavadi* of the 21st October complains of scandalous mismanagement in the Howrah Municipality. On the 1st September last, the Ramkrishnapore Conservancy Overseer was entrusted with the charge of Howrah and the Howrah Conservancy Overseer with the charge of Ramkrishnapore. On the 31st August it was shown that 51 men had worked in the Ramkrishnapore division, but on the 1st September many of them were not found. This caused suspicion in Mr. Duke's mind and, on enquiry, he learnt that of the said 51 men, one was not at all living, one was working on the railway, one was the Overseer's *syce*, and one was working in Howrah under a different name. But this was not all. In August only 14 men were shown to be absent, whereas in September as many as 62 were absent. The men were to be paid at the rate of Rs. 7 per month, provided they worked morning and evening. As a matter of fact, however, the men worked only once in the day, and were paid at the rate of Rs. 5 per month. The charge against the Municipal employes

is a serious one, and it is rather strange that the offenders have been let off. It is said that the matter has been hushed up because European employes are implicated in the offence.

8. A correspondent of the *Sanjivani* of the 22nd October writes:—

Monkey-killing at Puri.

(1) A large section of the Hindu community worship the monkey and other Hindus regard it as a sacred animal, which should by no means be killed. Government should consider the mischief which is likely to be done if monkeys are killed during the car festival, when Vaishnavas and worshippers of Ram and the monkey-god will come to Puri from all parts of the country. If this monkey-killing affair had been a purely local question, the opinion of the residents of Puri would have been naturally entitled to much weight, but the question not being a purely local one, but a question in which the entire Hindu community is interested, the opinion of Puri is not of more weight in this matter than that of Tamluk or any other particular place.

(2) A religious question should be solved with the help of pandits. The Puri Municipality was at first for following this right course. But the Commissioners of that Municipality, who are in favour of monkey-killing, have not subsequently allowed their opponents to lay before the meeting the opinion of many leading pandits of Bengal on this question. So far as we are aware, not a single pandit, who is known to Government, has expressed himself in favour of monkey-killing. Government will do well to learn the opinion of pandits on this point by referring the question to them.

(3) The strong consensus of opinion in the press on this question is very remarkable. All editors, Hindu, Brahmo, Christian, Theosophist, Atheist, European and Eurasian, are unanimous in condemning monkey-slaughter. Even *Banketeswar Samachar*, a Bombay paper, has condemned the slaughter. This should be enough to show to Government how the conduct of the Puri Municipality has pained the entire Hindu community.

(4) Monkeys do not commit more mischief at Puri than they do at Vrindavan, Benares, Ayodhya and other places of pilgrimage. There are many ways of stopping the mischief done by monkeys. If all other means fail, the man who is molested by a monkey should know how to chastise it. The masses in this country know nothing about the functions of municipalities, and have an idea that everything that is done at municipal meetings is done by Government.

(f)—Questions affecting the land.

9. Munshi Maharuddin Biswas of Santoshpur in the Nadia district, writing in the *Mihir-o-Sudhakar* of the 21st October, complains that on a survey and settlement of the mauzas Goalgram and Santoshpur in the Birahmpur pargana, the zamindari of the late Dwarka Nath Tagore, rents have been fixed at Rs. 5 a bigah, which means a doubling of the existing rents. This exorbitant enhancement of rent, especially after a year of severe scarcity, is grinding down the raiyats. The *gomashtras*, too, are committing severe oppression in order to collect rents at the enhanced rates.

Zamindari oppression in the Nadia district.

MIHIR O-SUDHAKAR,
Oct. 21st, 1898.

(g)—Railways and communications, including canals and irrigation.

10. The *Ulubaria Darpan* of the 17th October complains of the damage done not only to the crops, but also to the new road which is being constructed by the District Board from Ulubaria to Syampur in the Howrah district, in consequence of the neglect of zamindars to keep the embankment near that road in repair. The supervision of all embankments like this, which are now under the charge of zamindars, ought to be taken over by the Public Works Department, as, otherwise, damage to private and public property in consequence of breaches caused in the rainy season cannot be prevented.

State of the embankments in the Ulubaria subdivision of the Howrah district.

ULUBARIA DARPAN,
Oct. 17th, 1898.

11. The same paper fails to see why nothing more has been heard about the projected embankment from Ulubaria to the Damodar embankment near the Dhajoy Bangola in the Howrah district, on the survey of which,

An embankment wanted in the Howrah district.

ULUBARIA DARPAN.

about three years ago, an Overseer was employed for some time and a large sum of money was spent. An embankment, if constructed, will not only be a boon to the raiyats, but will fetch a good income to Government on the assessment of the lands which will be benefited by it to a tax. The attention of the present Executive Engineer of the Cossye Division is invited to the scheme which was proposed by his predecessor.

ULUBARIA DARPAN,
Oct. 17th, 1898.

12. The same paper says that members of District and Local Boards repair and improve only the roads which are situated near their own houses and near the houses of those who agitate their grievances, but do not at all mind other roads under their charge. This is proved by the Ulubaria Local Board's action in gradually metalling the unimportant Fuleswar road and in not caring a bit for the important road running to Jagatpur and lying only at a few yards' distance from the Fuleswar road. The necessity of a *pucka* road through Jagatpur and Jambere to Khalisani *hat* is keenly felt, inasmuch as the two first-named villages contain a population of 300 to 400. Though these villagers pay road cess to the amount of Rs. 200 to Rs. 250 every year, no one attends to their wants, and the existing Jagatpur road is not even repaired. This road is, in consequence, in a most miserable condition. Last year a representation was made to the Local Board, but without effect.

SOM PRAKASH,
Oct. 24th, 1898.

13. A correspondent of the *Som Prakash* of the 24th October draws attention to the miserable condition of the roads in Sulati within the jurisdiction of the Domjur thana in the Howrah district, and to the fact that people are encroaching upon the roads without any protest from anybody. This is believed to be owing to Sulati and so many as sixty other villages being represented on the District Board by only one member, who is usually a resident of Calcutta. The people's suffering on account of the absence of proper communications has risen to a climax, and it has become absolutely necessary to do something to mitigate it.

(h)—General.

SAMAY,
Oct. 21st, 1898.

14. A correspondent writes as follows in the *Samay* of the 21st October:—
Mr. Editor,—The tale of our sorrows is not unknown to you. We are half dead from providential visitations as well as from troubles of human creation. Several secret and unpleasant truths having lately been published in the papers against the Commissioner, Mr. Manisty, and his right-hand man, Rai Kailas Chandra Das, Bahadur, the supreme lord of wards' estates, they have lost their patience as well as their good sense.

Rai Kailas Chandra Das, Bahadur, was on very intimate terms with Mr. Manisty even when the latter was Collector of Chittagong. Kailas Chandra always used to remain near Mr. Manisty. He was to be found with the Collector even when the latter lived out in camp. When Mr. Manisty came back to Chittagong as Commissioner, Kailas Babu was ill and absent on leave. But as soon as he heard of his master's arrival he got the remaining portion of his leave cancelled and resumed the duties of his office.

We do not believe our present Collector, Mr. Anderson, to be a malicious or mischievous man. We know him to be a good man. But it is a regret that he, too, has become a puppet in the hands of the higher and lower officers. He at first proposed that the construction and repair of roads should be stopped. We should have had no cause to complain as we are now doing if Mr. Anderson had been a strong-minded man and, if, under the influence of others, he had not changed that opinion and set about injuring schools. The Manager, too, would not then have had the effrontery to make use of his name.

The Rai Bahadur's adopted son, Mr. Romesh Chandra Sinha, khas tahsildar of Raujan, is now suffering from diabetes. But he will have to suffer great inconvenience if he goes away on medical leave. On the other hand, arrangements must be made for the father and son living together. The sadar tahsildar, Babu Gopi Mohan Ghosh, and his wife, too, are ill, and it is necessary for them to remain at the sadar for medical treatment. Gopi Babu will soon take pension. The authorities had therefore decided not to transfer him. But what

of that? Great is the inconvenience to which Mr. Sinha and his wife are put by not being able to avail themselves of the medical skill of the good physicians at the sadar. Gopi Babu has therefore been transferred to Raujan and Mr. Sinha to the sadar.

It is not unknown to you that, thanks to Mr. Manisty and Kailas Babu, the cause of popular education in this district has been ruined. The minor examination will commence on Tuesday next. They have not only greatly benefited the English teachers of the model schools and the candidates for the minor examination by dismissing the former, but also laid the lower teachers of those schools under an obligation by reducing their already small salaries. At the same time, several native members of the District Board have been removed to make room for some European planters. Three or four middle schools have already ceased to exist, their aid having been stopped. The rest are barely self-supporting.

Mugs and Musalmans form the bulk of the population of the Cox's Bazar subdivision. There is a standing resolution of the Board for keeping a Musalman Sub-Inspector there, and this resolution has been invariably acted upon. But Kailas Babu has suddenly violated this rule by transferring the Musalman Sub-Inspector of Cox's Bazar to Raujan and the Brahman Sub-Inspector of Raujan to Cox's Bazar. It need hardly be said that this transfer has not been effected with the sanction of the Board and the local Deputy Inspector. Kailas Babu did this on his own authority and wired the order directly to the Sub-Inspector of Cox's Bazar. We have great doubts as to whether he possesses the power which he has thus arrogated to himself. He himself has said that the Sub-Inspector of Raujan is at the bottom of the agitation against him in the press, and that he therefore fully deserves to be dismissed; but, as this is his first offence, he has been simply transferred by way of warning.

We have always known Kailas Babu to be very sensitive to public criticism. We are not therefore surprised at his expressing himself in regard to the Sub-Inspector of Raujan in the manner stated above. But we are really very sorry to see an innocent gentleman punished. There is no chance of this wrong being righted by the worthless members of the Chittagong District Board. We shall not pollute your spotless paper by stating why the *Jyoti* has been extinguished, by what stratagem the poor Editor was implicated in a criminal case, what a fine farce was the Rai Bahadur's triumph in the case relating to the will of the late Umes Chandra Sen, how excellent was the conduct of the District Judge, the Commissioner and the Collector towards the Editor of the *Sansodhini*, how profitable the model farm attached to the wards' estates has proved, how fine is the affair about the estate of Joges Chandra Rai, how unconcerned was the Manager of the wards' estates in the scandalous imprisonment of Taran Sinha and Rohim Ulla, how free from all reproach of partiality has been his and his master's conduct in the appointment of his son as Sub-Registrar of Mayna, what extraordinary ability and terrible powers he has displayed in the management of the wards' estates, and why he and his master, the Commissioner, are so dead against Babu Nisichandra Biswas. We hope you will save us from oppression by communicating the tale of our sorrows to our paternal Bengal Government.

Sri _____.

CHITTAGONG,
22nd Asvin, 1305 B.S.

THE EDITOR,—

We are alarmed to see and hear all this. Do Mr. Manisty and Rai Kailas Chandra really think that Chittagong forms no part of British dominion? If what our correspondent says be true, it is really not safe to live in Chittagong. Our contemporary of the *Hitavadi* has been for a long time clamouring against Rai Kailas Chandra. It is a regret that Government has not yet attended to that cry. We earnestly press Government to make a public enquiry into these matters and, if the charges are found true, to relieve the people of Chittagong by transferring Mr. Manisty and Rai Kailas Chandra.

MIHIR-
O-SUDHAKAR,
Oct. 21st, 1898.

15. Referring to the withdrawal of the plague regulations, the *Mihir-o-Sudhakar* of the 21st October, has the following:—
Sir John Woodburn.

We shall never forget how noble a man Sir John Woodburn is. The history of his rule will proclaim his imperishable fame. Even the inexorable hand of time will fail to efface the impression which he will leave in the minds of the people of Bengal throughout its length and breadth. No Lieutenant-Governor before him did within the full term of five years even a fraction of what he has done for the good of his subjects within the short space of time that he has been on the musnud of Bengal. But for his sense of duty and solicitude for the welfare of his subjects, the people of Bengal would by this time have been driven to complete desperation. Bengal has the rare good fortune to have such a ruler in such a crisis as she has passed through.

May Sir John, by God's grace, live long and discharge his difficult duties! The ruler who can wipe away the tear which rolls down the cheeks of his subjects earns an immortal name and is destined to enjoy endless bliss both in this life and in the life to come.

SANJIVANI,
Oct. 22nd, 1898.

16. The *Sanjivani* of the 22nd October writes as follows:—

Mr. Badshah.

Oppression by Badshah.—This Badshah is no Badshah of Delhi, but Badshah, the Civilian and Comptroller of Postal Accounts. He is very expert in oppressing clerks. We have already published many facts in connection with his oppression of clerks, and requested him to soften and widen his heart. But this has not awakened sympathy in Mr. Badshah's hard heart. Thanks to his oppression and capriciousness, it has become hard for clerks in the Postal Department to serve there. We shall give to-day a few more instances of his oppression. Last week there was heavy rainfall in Calcutta, and many clerks had to get wet on their way to office. One day a Sub-Auditor was obliged to come to office in a shower, because a clerk, even if late by a few minutes, is sure to be fined and may even lose his appointment. When a clerk does not always obtain leave of absence even in illness, it is no wonder that he is heavily punished if he is late on account of rain. The Sub-Auditor brought with him a bundle of clothes, and on reaching office took off his wet clothes and put on the dry ones. When leaving office he was taking back the bundle of wet clothes under his arms. Seeing this Mr. Badshah suspected that the clerk was taking away office articles in that bundle and sent a peon to call him back. When the clerk came back, Mr. Badshah made him open his bundle, and seeing nothing there but clothes, let him go away. What conduct this on the part of Mr. Badshah! Why suspect a gentleman in this way without any good reason whatever?

Mr. Badshah has ruled that no clerk shall go downstairs after 4 P.M. A clerk must not violate this rule even under a pressing call of nature. We hear that a clerk, who had got diarrhoea, spoiled his clothes because he was not allowed leave, and had to suffer for several days from the complaint. Mr. Badshah has appointed a clerk directly subordinate to him and a Superintendent to see that no one goes downstairs after 4 P.M. On the 14th October last these officers reported 24 clerks to Mr. Badshah. Mr. Badshah at once called upon the Superintendents of those clerks to explain why they had permitted them to go downstairs. The Superintendents concerned stated that they had sent the clerks downstairs on office business. Mr. Badshah was sore disappointed, for he had eagerly hoped that he would get an opportunity to punish the clerks. Mr. Badshah, it is said, proposes to prepare for his clerks passes such as those that are given to little boys at school. Any clerk who leaves his room without such a pass will be punished.

He cannot bear that clerks should come to his room to obtain from him directions about office work. He has therefore ruled that clerks who go to see him should apply for permission on a piece of paper stating whether the business on which they come is "urgent" or "ordinary." The paper must be sent to his Personal Assistant. The form in which officers of different grades should apply for permission has been laid down. He has asked gazetted officers to see him at least twice a week, and has directed the Officer in charge of Government Securities to see him every day at 2-30 P.M., without taking permission, but not if any other person be with him at that time. No man

chooses to have a hard master like Mr. Badshah. People would fain avoid the sight of such a master if they could. No one ever goes to a man like him, except under urgent necessity. Clerks go to him either on office business or on urgent private business. After the rule he has made, no one will venture to go to him even on office business.

No work is done well if workmen do not work in a contented spirit. It is very strange that Mr. Badshah does not see that, under the treatment he has adopted, his clerks cannot be expected to work in a cheerful spirit. We yet ask him to mend himself. Such inhuman conduct towards subordinates surely betokens heartlessness.

VI.—MISCELLANEOUS.

An invocation to the goddess
Durga.

17. The *Hitavadi* of the 21st October has the following:—

HITAVADI,
Oct. 21st, 1898.

(1)

Mother Ambika! Is this your untimely *bodhan*, your awakening out of season?

Did you come here in this way,
To send the terrible Mahishasur to the house of death?
The roar—'stand! stand!' in your mouth,
The whole universe terrified into silence by your war-cry,
Your ten hands armed with deadly weapons—
Where is that warlike dress, O Mother?
Where is that force of your arms?
Where is now gone your power to relieve misery and distress?

(2)

Why then this miserable condition in which we are all placed?
We call you "Durga, Durga,"
We worship you with water from the Ganges;
Why then are you not kind enough to relieve our distress and misery?
There may be a bad son, but never a bad mother.
Why is then Abhayá so unkind towards her children?
Children of Abhayá (fearless), we live in fear,
We hear the cries of *Danavas* at every step.

(3)

Daughter of the mountain, your heart is as hard as stone.
Or why should the mournful moan of hundreds of your children not reach your ears?
If you had a grain of kindness, our sufferings would come to an end.
And, O you killer of *Daityas*! we should then have no fear of *Daityas*.
You see everything, you hear everything.
Why do you then keep us steeped in danger?

(4)

Who says that you are *Danav-dalani*, the vanquisher of *Danavas*?
Why do you then allow this dance of *Danavas* in this world?
Why is the earth shaking under the stamping of the *Daityas*?
Who says that the boastful Sumbha and Nisumbha have been brought down to the dust?
O wife of Hara! have Chanda and Munda been killed?
Have the sinful family of Raktabij been exterminated?
Or have they drunk *Mrita-Sanjivani*, that elixir of life which brings one to life again?

(5)

O Mother! there is, alas! a dance of *Daityas* all over the world.
Dance Munda and Chanda and chastise one and all.
Religion and duty, justice and good action, all are gone.
Gone are power and vitality, gone are the Vedas.
All distinctions and differences are gone.

What was possible is becoming impossible.
The world is full of hypocrites.
It is a terrible scene we see around us.
There is no knowing how many *Danavas* will still appear.

(6)

Will this oppression by *Daityas* cease?
Will their boast and pride be humbled?
Will sin disappear, leaving only its remembrance behind?
Will your children recover their power and energy
And their bodies regain their strength?
Will their manners improve, will they again acquire knowledge
and learn humility?
Will *bhakti* and love of truth come back to them?
Will light come and darkness disappear?

(7)

Children of Abhayá, we live in fear.
The brow-beating of *Danavas* makes us apprehend danger.
And our whole body shivers at their beck and call.
We fear lest they oppress us.
Day and night we are confronted with beastly force.
Awake once more, O Mother! to dispel that fear.
O Sankari! see the condition of your children with your own
eyes.

(8)

It is a pity that we, the children of Annadá, the giver of food,
should starve.
Our body worn out and emaciated, our mind overclouded with
ignorance.
Power and prosperity have forsaken us and tears stand in our
eyes.
What, again, could be more strange than this?
Your departure, it is said, will be followed by a bumper crop,
But the country will not enjoy even a grain of the corn.
How will you bear this, O Mother of the Universe?

(9)

You know our hearts. What shall I tell you?
What shall I say to relieve the pain in my mind?
O Ichchhamayi! you can punish when you desire.
If you still desire to make us suffer, deprive us of your kindness
and satisfy your desire.
But if you take pity on us, forgive us our sin and remove our
ignorance.
O Mother! give your unworthy sons your protection.

CHUNDER NATH BOSE,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 29th October 1898.